# Medieval Manuscripts in Toronto Collections

Thomas Fisher Rare Book Library
April 16 – May 29, 1987

# MEDIEVAL MANUSCRIPTS IN TORONTO COLLECTIONS

The meetings of the Medieval Academy of America and of the International Society of Anglo-Saxonists in Toronto in April 1987 have provided us with the opportunity to assemble a modest exhibition of medieval manuscripts and early printed books in Toronto collections. The items exhibited are by no means an accurate reflection of the breadth and depth of the material made available to us; we are unable to display even a single item from a number of collections in the city.

The exhibition does reflect, we hope, the strength of the resources in Toronto. The exhibition and the catalogue also reflect our interest in the texts of manuscripts and books, and in their history. We have purposely combined manuscripts and early printed books in the exhibition in order to demonstrate the tradition of learning which we feel has been artificially divided by scholars at the invention of printing.

When we originally planned this exhibition both of us were resident in Toronto. Since that time we have moved away and so the present catalogue does not represent all that we hoped it would be; pressures of time and distance, and other duties have come in our way. As a consequence each of the entries is probably incomplete in some way; they ought, therefore, to be thought of as works in progress. Additions and corrections would be much appreciated.

We are grateful to the libraries and collections that have loaned items for exhibition. A number of individuals in Toronto have shared their time and knowledge with us and it is a pleasure to acknowledge that assistance here: Richard Landon, Emrys Evans and the staff of the Thomas Fisher Rare Book Library; Father Donald Finlay, Sister Wilma Fitzgerald, Jennifer Morrish, Pontifical Institute of Mediaeval Studies; the Curator of the Bergendal Collection; Howard Collinson, Cynthia Martin and the staff of the European Department, Royal Ontario Museum; Margaret Crawford Maloney and the staff of the Osborne and Lillian H. Smith Collections, Boys' and Girls' House, Toronto Public Library; Germaine Warkentin and Jacqueline Murray, Centre for Reformation and Renaissance Studies, Victoria University; Adrienne Taylor, Wycliffe College.

William P. Stoneman
University of Windsor

Leonard E. Boyle, O.P.
Biblioteca Apostolica Vaticana

CASE 1

The first manuscript in this first case will be familiar to many. It has been used for a number of years to teach students of medieval studies in Toronto basic elements of codicology; it has been described literally hundreds of times as a class exercise. This familiarity should not prevent us from seeing its intended role as a carrier of texts. Three of the Opuscula Sacra of Boethius in this manuscript are printed in the second item on exhibition, the 1489 Augustine, also from the collection of the Pontifical Institute of Mediaeval Studies. The third item on exhibition from this collection is an early and important manuscript of St. Thomas Aquinas.

PONTIFICAL INSTITUTE OF MEDIAEVAL STUDIES

MS LATIN 1

BOETHIUS, OPUSCULA SACRA WITH MARGINAL GLOSSES; ETC.

In Latin, on parchment, written in France (?) in the 14th cent.: 310 x 227 (183 x 98) mm.: i+22 leaves (fol. i, 22 are flyleaves): 34 long lines (fol. 1 44 lines; 1v 43 lines); ruled in crayon: collation $1^8$, $2^{10}$, $3^4$ (1 cancelled), catchwords: some rubrication. Binding is white vellum over cardboard.

secunda folio: Nulla ex accidentibus

A Opuscula Sacra of Boethius with marginal glosses, some from the commentaries of Gilbert of Poitiers

1 Boethius, Liber quomodo trinitas unus deus ac non tres dii (fol. 1)"Incipit prologus" beg.: Inuestigatam diutissme questionem, ends (fol. 4v): quantum inbeccillitas subtrahit uota supplebunt.
Stewart, Rand and Tester, pp. 3-31.
Peiper, pp. 149-163.

2 Boethius, Utrum Pater et Filius et Spiritus Sanctus de divinitate substantialiter praedicentur (fol. 4v)"Questio boetii, vtrum persone substancialiter de essentia predicentur" beg. Qvero an pater et filius, ends (fol. 5): et fidem si poteris rationemque coniuge.
Stewart, Rand and Tester, pp. 32-37.
Peiper, pp. 164-167.

3 Boethius, Quomodo substantiae in eo quod sint bonae sint cum non sint substantialia bona
(fol. 5)"Incipit boetius de epdomatibus" beg.: Postulas ut ex domadibus nostris, ends (fol. 6v): Id circo alia quidem iusta, alia aliud, omnia bona.
Stewart, Rand and Tester, pp. 38-51.
Peiper, pp. 168-174.

4 Boethius, De fide catholica
(fol. 6v)"boetii tractatus de fide simplicibus" beg.: Christianum fidem novi ac ueteris testamenti, ends (fol. 10): delectatio, cibus, opus, laus, perpetua creatoris.
Stewart, Rand and Tester, pp. 52-71.
Peiper, pp. 175-185.

5 Boethius, Liber contra Eutychen et Nestorium
(fol. 10)"Incipit boetius de duabus naturis et una persona Christi" beg.: Domino sancto ac uenerabili patri iohanni diacono, ends (fol. 19v): atque omnium bonorum causa per scribit. Explicit deo gratias.
Stewart, Rand and Tester, pp. 72-129.
Peiper, pp. 186-218.

The original hand gives the catchword on fol. 8v, but fails to repeat the word at the beginning of fol. 9r; a later hand has supplied a catchword on fol. 8v from the beginning of fol. 9r. There is no original catchword on fol. 18v, but one has been supplied by the same corrector's hand as on fol. 8v. On fol. 20v the original catchword is correct, but the same later hand copies this catchword again.

No. 1 is heavily glossed; nos. 2 and 3 less so, no. 4 not at all and no. 5 sparsely. Some of the glosses are lemmatic and others use a system of reference symbols.

H. F. Stewart, E. K. Rand and S. J. Tester, Boethius, The Theological Tractates; The Consolation of Philosophy, Cambridge, Massachusetts and London, 1973, pp. 3-129.
R. Peiper, Anicii Manilii Severini Boetii Philosophiae Consolationis Libri quinque accedunt eiusdem atque incertorum Opuscula Sacra, Leipzig, 1871, pp. 149-218.
Printed in J.-P. Migne, Patrologiae Cursus Completus, Series Latina 64, 1247-1354.
With commentary in the form of marginal glosses, some of which are drawn from the commentaries by Gilbert of Poitiers (d. 1154). On this manuscript, see N. M. Häring,"Texts concerning Gilbert of Poitiers", Archives d'Histoire Doctrinale et Litéraire du Moyen Age 37, 1970, pp. 169-203, especially pp. 196-198; on the commentaries, see N. M. Häring, The Commentaries on Boethius of Gilbert of Poitiers, PIMS Studies and Texts 13, Toronto, 1966.

B Questions on Sloth by an unidentified author; a list of questions (in a later hand, probably the same hand which added catchwords and provided the title for the Question on Sloth (fol. 19v)).

1(fol. 19v)"Vtrum otium sit pecatum" beg.: Tria queruntur de otio, ends (fol. 21v): quia proponitur quies in otio seruitio domino et sic patet.

2(fol. 21v) Twelve more questions on good and bad angels.

No. 1 is not in M. W. Bloomfield et al., Incipits of Latin Works on the Virtues and Vices, Cambridge, Massachusetts, 1979.

Formerly in the collection of J. P. R. Lyell, whose oval bookplate appears on the inside of the front cover. On the Lyell collection, see J. P. R. Lyell, "Books and Book Collecting", Bodleian Library Record 3, 1950-1951, pp. 278-281, and N. R. Ker in A. de la Mare, Catalogue of the Collection of Medieval Manuscripts bequeathed to the Bodleian Library, Oxford by James P. R. Lyell, Oxford, 1971, pp. xv-xxiv; on the more than one hundred manuscripts from the collection now in the Bodleian Library, see R. W. Hunt, "The Lyell Bequest", Bodleian Library Record 3, 1950-1951, pp. 68-82, and A. de la Mare, Catalogue of the Collection, Oxford, 1971.

The bookseller's initials, the date of purchase and the price (in cipher) are written in pencil on the upper left corner of the inside front cover (see N. R. Ker, loc. cit.). The manuscript was purchased by Lyell on 17 February 1942 from J. Rosenthal; on the same day and from the same bookseller Lyell acquired two additional manuscripts which are now Oxford, Bodleian Library, Lyell MSS. 66 and 84. On the recto of the front flyleaf is pasted the printed description of the manuscript from Jacques Rosenthal's Bibliotheca Medii Aevi Manuscripta I (Katalog 83; Munich, 1925), no. 31. The manuscript is there said to have been written in the fifteenth century and to be of Italian provenance.

The manuscript was sold by Lyell's executors to Bernard Quaritch, Ltd., London, in whose Catalogue 699 (1952) it appears as no. 30; this description is likewise pasted onto the front flyleaf.

As the manuscript does not appear in C. U. Faye and W. H. Bond, Supplement to the Census of Medieval and Renaissance Manuscripts in the United States and Canada, New York, 1962, it probably came into the collection of the Pontifical Institute of Mediaeval Studies some time after this date.

PONTIFICAL INSTITUTE OF MEDIAEVAL STUDIES

AUGUSTINE, DE TRINITATE; ETC.

Printed in Venice, 12 November 1489, Paganinus de Paganinis. Quarto; a-k$^{8}$ l$^{12}$; A-H$^{8}$ I$^{10}$; A$^{4}$; 170 leaves, the first blank; 2 columns. Original white leather blind-stamped binding over boards; now lacking 5 bosses front and back, and 2 clasps.

Ludwig Hain, Repertorium bibliographicum in quo libri omnes ab arte typographica inventa usque ad annum MD typis expressi ordine alphabetico vel simpliciter enumerantur vel adcuratius recensentur, 2 vols., Stuttgart and Paris, 1826-1838, no. 2038*;
J. C. T. Oates, A Catalogue of the Fifteenth-Century Printed Books in the University Library Cambridge, Cambridge, 1954, no. 2024;
T. M. Guarnaschelli and E. Valenziani, Indice Generale degli Incunaboli delle Bibliotheche d'Italia, Rome, 1943- , no. 1853;
Robert Proctor, An Index to the Early Printed Books in the British Museum from the Invention of Printing to the year MD, with Notes of those in the Bodleian Library, 2 vols., London, 1898, Supplement, 4 vols., London, 1899-1902, no. 5164;
Catalogue of Books Printed in the XVth Century now in the British Museum, London, 1908- , V 455 (IA 23259);
Gesammtkatalog der Wiegendrucke, Leipzig, 1925- , no. 4588;
Frederick R. Goff, Incunabula in American Libraries: A Third Census of Fifteenth-Century Books Recorded in North American Collections, New York, 1964; rev. ed., Millwood, New York, 1973, B 830.

1 Augustine, De Trinitate Libri XV
(fol. 2a): "Aurelii Augustini Hipponensis episcopi in libros de trinitate" beg.: Argumentum operis totius ex libro retractationum, ends (fol. 87a): Si qua de meo et tu ignosce et tui. Amen. Aurelii Augustini de trinitate liber explicitus est. Venetiis feliciter impressus per Paganinum de Paganinis Brixiensem. Anno domini M. cccc. lxxxix. die xii nouembris.

W. J. Mountain and Fr. Glorie, Sancti Aurelii Augustini De Trinitate Libri XV, Corpus Christianorum, Series Latina, Turnholt, 1968, 50 and 50A, pp. 27-535.
Printed in J.-P. Migne, Patrologiae Cursus Completus, Series Latina 42, 819-1098.

2 Hilarius, De Trinitate Libri XII
(fol. 93a):"Incipit liber primus sancti Hilarii de trinitate contra arianos" beg.: Circumspicienti mihi proprium humane, ends (fol. 166b): qui est benedictus in secula seculorum. Explicit liber duodecimus beati Hilarii episcopi de trinitate.

P. Smulders, Sancti Hilarii Pictaviensis De Trinitae Libri XII, Corpus Christianorum, Series Latina, Turnholt, 1979-1980, 62 and 62A, pp. 1-627.
Printed in J.-P. Migne, Patrologiae Cursus Completus, Series Latina 10, 25-472.

3 Boethius, Liber quomodo trinitas unus deus ac non tres dii
(fol. 167a):"Incipit liber Boetii ad Symachum quomodo trinitas est vnus deus et non tres dii" beg.: Prologue. Inuestigatam diutissime questionem, ends (fol. 168b): vota supplebunt. Explicit liber primus.
Stewart, Rand and Tester, pp. 3-31.
Peiper, pp. 149-163.

4 Boethius, Utrum Pater et Filius et Spiritus Sanctus de divinitate substantialiter praedicentur
(fol. 168b):"Incipit secundus eiusdem ad Johannem diaconum ecclesie Romane vtrum pater et filius ac spiritus sanctus de diuinitate substantialiter predicentur" beg.: Qvero an pater an filius ac spiritus sanctus, ends (fol. 169a): et fidem si poteris rationemque coniuge. Explicit liber secundus de Trinitate.
Stewart, Rand and Tester, pp. 32-37.
Peiper, pp. 164-167.

5 Boethius, Quomodo substantiae in eo quod sint bonae sint cum non sint substantialia bona
(fol. 169a):"Incipit prologus in librum de hebdomadibus" beg.: Postulas vt ex hebdomadibus nostris eius, ends (fol. 170a): Iccirco alia quidem iusta alia non omnia vel omnia bona. Explicit Liber de hebdomatibus.
Stewart, Rand and Tester, pp. 38-51.
Peiper, pp. 168-174.

6 Boethius, Philosophiae Consolationis Libri quinque, Liber III, Poema VIII
(fol. 170a):"De trinitate carmina ex libro de philosophie consolatione boetii excerpta" beg.:O Qui perpetua mundum ratione gubernas, ends (fol. 170a): Principium vector dux semita terminus idem. Laus. Altitonanti et eo.
Stewart, Rand and Tester, pp. 270-275.
Peiper, pp. 70-71.

H. F. Stewart, E. K. Rand, and S. J. Tester, Boethius, The Theological Tractates; The Consolation of Philosophy, Cambridge, Massachusetts and London, 1973, pp. 3-51, 270-275.
R. Peiper, Anicii Manilii Severini Boetii Philosophiae Consolationis Libri quinque accedunt eiusdem atque incertorum Opuscula Sacra, Leipzig, 1871, pp. 70-71, 149-174.
Printed in J.-P. Migne, Patrologiae Cursus Completus, Series Latina 64, 1247-1314.

On the front pastedown and on fol. 2a are ex libris inscriptions from the Dominican priory of Regensburg.

PONTIFICAL INSTITUTE OF MEDIAEVAL STUDIES

MS LATIN 4

THOMAS AQUINAS, SENTENTIA LIBRI ETHICORUM

In Latin, on parchment, written in Paris c. 1270-1290: 330 x 225 mm.: 136 leaves: 2 columns, 45 lines: collation $1\text{-}5^{12}$ (folio missing at beginning) $6^{11}$ $7\text{-}10^{12}$ $11^{10}$ $12^{8}$, catchwords: written by a single scribe in Gothica textualis (litera Parisiensis); larger capitals alternately in red or blue penwork of the opposite colour, smaller capitals stroked yellow, yellow underlinings, many grotesques in ink with yellow wash, paragraph marks in red and blue, book openings with large decorated capitals and borders. Modern half-leather binding.

secunda folio: operata que sunt

Beg. (fol. 1): operata que sunt preter operationes sunt fines, ends (fol. 136r): et terminatio sententie tocius libri ethicorum. deo gracias. Amen. Explicit scriptum sancti thome de akino ordine predicatorum libri ethicorum.

Thomas Aquinas, Opera Omnia Iussu Leonis XIII P. M. Edita, Sententia Libri Ethicorum, R. A. Gauthier, ed., vol. 47, Rome, 1969, p. 6, line 212- .

On the present manuscript see L. E. Boyle, "Peciae, apopeciae, and a Toronto manuscript of the Sententia Libri Ethicorum of Aquinas", in P. Ganz, ed., The Role of the Book in Medieval Culture, Bibliologia 3, Turnhout, 1986, 71-82. On peciae manuscripts, see Jean Destrez, La Pecia dans les Manuscrits Universitaires du XIIIe et du XIVe Siècle, Paris, 1935, and Roger E. Stoddard, Marks in Books, Illustrated and Explained, Houghton Library, Cambridge, Massachusetts, 1985, no. 31.

The explicit on fol. 136 has been altered. The original reading of "fris" for "fratris" has been altered to "sci" for "sancti", presumably after the canonization of Thomas in 1323. An additional 15th-cent. colophon immediately below the original states incorrectly that this manuscript is the autograph of Aquinas.

Collation notes on the front pastedown are dated "Paris, le 4 novembre 1962" and initialed "PL"(?).

Purchased from Laurence Witten, Bookseller, New Haven Connecticut. As the manuscript does not appear in C.U. Faye and W. H. Bond, Supplement to the Census of Medieval and Renaissance Manuscripts in the United States and Canada, New York, 1962, it probably came into the collection of the Pontifical Institute of Mediaeval Studies some time after this date.

CASE 2

To ensure the accuracy of certain texts the universities of Paris and Bologna employed a system of approved exemplars deposited at university stationers and copied piece by piece and then checked. The Pontifical Institute of Mediaeval Studies Aquinas manuscript in the first case is such a "peciae" manuscript. The Legenda Aurea of Jacobus de Voragine from the Bergendal collection in this case is also a peciae manuscript, or to be more accurate, an apopeciae manuscript, one copied from the university exemplar or peciae manuscript. The manuscript is open to show peciae mark number 32. The Legenda Aurea continued to be a popular collection in the fifteenth and sixteenth centuries; it was translated into a number of vernacular languages and additions and supplements were made to the text. The two printed texts of the Legenda Aurea, both by Georg Husner of Strassburg, are open to the same life of St. Margaret as the manuscript.

BERGENDAL COLLECTION

MS 30

JACOBUS DE VORAGINE, LEGENDA AUREA

In Latin, on parchment, written in Paris c. 1330-1310: 300 x 195 (200 x 132, two columns, each 200 x 61) mm.; writing frame 260 x 168 mm.: i+265+ii leaves (modern paper flyleaves): 43 lines per column: collation $1\text{-}7^{12}$ $8^{10}$ $9\text{-}13^{12}$ $14^{14}$ $15^{12}$ $16\text{-}19^{10}$ $20\text{-}22^{12}$ $23^{8}$ $24^{4}(-1)$, catchwords. Modern binding.

secunda folio: (index) De septem fratribus. lxxxvi-lxxxvii

(fol. 1ra)"Incipit prologus super legendis sanctorum" beg.: Universum tempus presentis uite, ends (fol. 265vb): Quod ipse nobis prestare dignetur, qui uiuit et regnat deus per omnia secula seculorum. Amen. Explicit legenda sanctorum deo gracias.

The contents presumably correspond to the edition of T. Graesse, Leipzig, 1850.

All gatherings marked for rebinding in 15th century, using letters of the alphabet, each gathering being numbered up to the centre, thus: a, aa, aaa, aaaa, aaaaa, aaaaaa (for first gathering). On fols. 86 and 103 tears have been sewn up. The margins were cropped in that binding of the 15th century, and possibly further when revamped in the late 17th century or early 18th century, when Nicolaus Joseph Foucault, in whose library the volume then was, introduced paper flyleaves and pastedowns, and placed his arms on the fifteenth-century cover.

Records show that the old tooled spine had seven panels back and front with simple - and uniform - stamped tree designs and a coat of arms (presumably that of Foucault) on front and back. Edges of pages "burnished" in red ink. Pastedowns were of mottled marble paper of c. 1700. A bookplate on the front pastedown had been torn off. At the top of the pastedown, writing in black ink had been erased or damaged. One paper flyleaf at front; two paper flyleaves at back. Front flyleaf had a note in pencil of late 19th century: "Exemplair de Nicolas Joseph Foucault qui possidait une bibliothèque que le P. Celesig (?) rangeait parmi les plus précieuses concernant l'histoire de France. Guigard II 221 cf. egalement Olivier 1853". These are presumably references to Joannis Guigard, Nouvel Armorial du Bibliophile: Gide de l'Amateur des Livres Armoriés, Paris, 1890 and Eugene Olivier, Georges Hermal and R. de Roton, Manuel de l'Amateur de Reliures Armoriées françaises, Paris, 1930, xviii, pl. 1852. On Nicolaus Joseph Foucault (1643-1722), see M. Prevost, Roman D'Amat and H. Tribout de Morembert, Dictionnaire de Biographie français, Paris, 1979, xiv, 593-595 and De La Chenaye-Desbois et Dadier, Dictionnaire de la noblesse, 3rd ed., Paris, 1863-1876.

Numbered peciae references visible at fols. 69rb5 (19), 82ra2 (21), 89vb41 (23), 97ra40 (25), 105va6 (27), 124rb2 (32), 127vb21 (33) etc. Although these marks are not maintained (or at least are not visible) through to the end, by counting the average lines per pecia it is possible to work out from the total number of lines in the codex (45580) that the number of peciae is about 70 (i.e. the exemplar from which this manuscript was copied at Paris was composed of 70 peciae). Peciae lists for Paris stationers are extant for 1286 and 1304, but although the Legenda occurs in each of these lists, the peciae specified in 1286 are 90, in 1304 95. See Henri Denifle and Aemilio Chatelain, Chartularium Universitatis Parisiensis, Paris, 1889-1897, I, 648 and II, 100. In addition, in La Pecia dans les Manuscrits Universitaires du XIIIe et du XIVe Siècle, Paris, 1935, pp. 95-96, Jean Destrez reports that he has seen peciae manuscripts of the Legenda for the University of Paris from exemplars of 80 and 85-86 lines, as well as 71, presumably a manuscript similar to the present one. On peciae manuscripts, see also Roger E. Stoddard, Marks in Books, Illustrated and Explained, Houghton Library, Cambridge, Massachusetts, 1985, no. 31. Oddly, of the

800 manuscripts listed by Thomas Kaeppeli, Scriptores Ordinis Praedicatorum Medii Aevi, Rome, 1975, II, pp. 348-369, no manuscript of the Legenda Aurea is given as "peciae".

UNIVERSITY OF TORONTO, THOMAS FISHER RARE BOOK LIBRARY

JACOBUS DE VORAGINE, LEGENDA AUREA

Printed in Strassburg, c. 1476, Georg Husner.
Folio; $*^2$; a-z A-$T^{10}$; 422 leaves, 3-422 numbered; 38 lines; 195 x 116 mm. Contemporary tooled calf binding over boards, rebacked; metal corners and clasps; 5 bosses missing front and back.

W. A. Copinger, Supplement to Hain's Repertorium bibliographicum ..., London, 1895, no. 6388;
Marie Pellechet, "Jacques de Voragine: Liste des éditions de ses ouvrages publiées au XV. siècle", Revue des bibliothèques 5, 1895, pp. 89-98 and 225-227; no. 84;
M.-Louis Polain, Catalogue des Livres imprimés au Quinzième Siècle des Bibliothèques de Belgique, 4 vols., Bruxelles, 1932; Supplement, Bruxelles, 1978, no. 2183;
Catalogue of Books Printed in the XVth Century now in the British Museum, London, 1908- , I 84 (IB 11028);
Frederick R. Goff, Incunabula in American Libraries: A Third Census of Fifteenth-Century Books Recorded in North American Collections, New York, 1964; rev. ed., Millwood, New York, 1973, J 88.

(fol. 3a): "Incipit prologus super legendam sanctorum quam compilauit frater iacobus natione Ianuensis ...", (fol. 394a): Explicit legenda lombardica iacobi de voragine episcopi ianuensis, ends (fol. 422a): fuit voluntate et carnis maceratione.

The contents presumably correspond to the edition of T. Graesse, Leipzig, 1850.

On fol. 1a an inscription records that this volume was donated to the monastery of Lambach by Brother Wolfgang on the occasion of his profession in 1489.
Once in the collection of J. Kemp Waldie, Toronto.

UNIVERSITY OF TORONTO, THOMAS FISHER RARE BOOK LIBRARY

JACOBUS DE VORAGINE, LEGENDA AUREA

Printed in Strassburg, 16 August 1490, Printer of the 1483 Jordanus de Quedlinburg (Georg Husner).
Folio; *2; a-z A-N; 262 leaves, two columns; 46 lines.
Contemporary white leather blind-stamped binding over boards, rebacked; lacking 2 clasps.

Dietrich Reichling, Appendices ad ... Copingeri "Repertorium bibliographicum", Additiones et emendationes, 7 vols., Monachii, 1905-1911, and Supplement, Monasterii, 1914, no. 6454;
Robert Proctor, An Index to the Early Printed Books in the British Museum from the Invention of Printing to the year MD, with Notes of those in the Bodleian Library, 2 vols., London, 1898, and Supplements, 4 vols., London, 1899-1902, no. 622;
Marie Pellechet, "Jacques de Voragine: Liste des éditions de ses ouvrages publiées au XV. siècle", Revue des bibliothèques 5, 1895, pp. 89-98 and 225-227; no. 48;
Victor Madsen, Katalog over det Kongelige Biblioteks Inkunabler, 6 vols., Copenhagen, 1931-1938, no. 2191;
Frederick R. Goff, Incunabula in American Libraries: A Third Census of Fifteenth-Century Books Recorded in North American Collections, New York, 1964; rev. ed., Millwood, New York, 1973, J 124.

(fol. 1):"Lombardica historia que a plerisque Aurea legenda sanctorum appellatur", ends (fol. 261rb): Expliciunt quorundam sanctorum legende adiuncte post Lombardicam historiam. Impresse Argentine Anno domini M ccccxc. Finite altera die assumptione Marie.

The contents presumably correspond to the edition of T. Graesse, Leipzig, 1850.

The volume contains the ex libris of the Franciscan monastery of Würzburg.
The volume is part of the bequest of the Reverend Canon Scadding of Toronto in 1901.

CASE 3

The three manuscripts in this third case illustrate the importance of marginalia for a complete understanding of individual manuscripts and for the study of the field known as the history of the book. An inscription in the Bible from the Royal Ontario Museum suggests that it was given to Thomas Bradwardine, Archbishop of Canterbury (1290-1349) by John of Garcon, rector of the church at Brompton. The Bible is open to a three-line note attributed to Robert de Kilwardby, the Oxford Dominican master. MS 49 of the Bergendal collection is a Bible used by the Oxford friars and contains some of the indexing symbols devised by Robert Grosseteste. While technically not marginalia, the colophon of Bergendal MS 25 reveals that the manuscript was written by one "Poncius"; this manuscript may therefore be the earliest extant signed glossed book of the Bible.

ROYAL ONTARIO MUSEUM

MS 917.1.2

BIBLE WITH THE STANDARD PROLOGUES

In Latin, on parchment, written in France c. 1260: 12 x 8 cm.: 487 leaves : 18th cent. French red morocco binding, possibly by Padeloup.

secunda folio: Aperiebantur celi ezechieli

A Bible in the common order as outlined by Neil R. Ker, Medieval Manuscripts in British Libraries, London, 1976, I, 96-97: Genesis - 2 Chronicles + Prayer of Manasses, Ezra, Nehemiah, 2 Ezra (=3 Ezra: Stegmüller, no. 94,1), Tobit, Judith, Esther, Job, Psalms, Proverbs, Ecclesiastes, Song of Songs, Wisdom, Ecclesiasticus (without the Prayer of Solomon at the end), Isaiah, Jeremiah, Lamentations, Baruch, Ezechiel, Daniel, Minor prophets, 1, 2 Maccabees, Gospels, Pauline Epistles, Acts, Catholic Epistles, Apocalypse. The prologues are Ker's common set of 64, but lacking Stegmüller nos. 285, 327.

The manuscript was a gift to the Royal Ontario Museum from Sir Byron Edmund Walker (1848-1924). Walker was president of the Canadian Bank of Commerce (1907-1924), chairman of the Board of Governors of the University of Toronto (1910-1923), and a founder of the Museum and the Art Gallery of Ontario. On Walker, see The Encyclopedia of Canada, 6, pp. 251-2 and George P. de T. Glazebrook, Sir Edmund Walker, Oxford, 1933. On Walker's role in the founding of the Museum, see Lovat Dickson, The Museum Makers:

The Story of the Royal Ontario Museum, Toronto, 1986, especially pp. 8-59. Walker's papers and journals are in the Fisher Rare Book Library. Museum records indicate that Walker purchased the manuscript from the Learmont collection of Montreal at the Anderson Galleries sale. Joseph Bowles Learmont was a businessman and connoisseur who had a collection of rare books and manuscripts (Henry James Morgan, Canadian Men and Women of the Time, Toronto, 1912).

Other previous owners include:
(1) J. R. Jardel of Braine near Soissons (1757), his sale at Paris, 15 December 1799, no. 2;
(2) Louis Rendu, Bishop of Annecy, his gift (15 October 1850) to;
(3) Marquis Costa de Beauregard.

An inscription on fol. 487 suggests that this manuscript was given by John of Garcon, rector of the church at Brompton to Thomas, Archbishop of Canterbury, presumably Thomas Bradwardine (1290-1349). On Bradwardine, see Heiko A. Oberman, Archbishop Thomas Bradwardine: A Fourteenth-Century Augustinian, Utrecht, 1957 and Brian Fleming, Thomas de Bradwardine: Oxford Scholar, Royal Servant and Archbishop of Canterbury, Université Catholique de Louvain, 1964.

Seymour de Ricci and W. J. Wilson, Census of Medieval and Renaissance Manuscripts in the United States and Canada, New York, 1935-1940, II, p. 2235, no. 1 and C. U. Faye and W. H. Bond, Supplement to the Census of Medieval and Renaissance Manuscripts in the United States and Canada, New York, 1962, p. 533, no. 1.

BERGENDAL COLLECTION

MS 49

BIBLE WITH THE STANDARD PROLOGUES

In Latin, on parchment, written in Oxford c. 1230: 266 x 185 mm.: 431 leaves (lacking 26 leaves at beginning; single leaves after fols. 98, 206, 232, 310 and 344; 11 leaves at end plus perhaps the Interpretation of Hebrew Names): 2 columns: 43-45 lines: collation $1\text{-}8^{12}\ 9^{11}$(fol. 104 single sheet) $10\text{-}17^{12}\ 18^{6}$. Early 19th cent. English blind-stamped calf, marbled endleaves.

A Bible in the common order as outlined by Neil R. Ker, Medieval Manuscripts in British Libraries, London, 1976, I, 96-97: Genesis - 2 Chronicles + Prayer of Manasses, Ezra, Nehemiah, 2 Ezra (=3 Ezra: Stegmüller, no. 94,1), Tobit, Judith, Esther, Job, Psalms, Proverbs, Ecclesiastes, Song of Songs, Wisdom, Ecclesiasticus (without the Prayer of Solomon at the end), Isaiah, Jeremiah,

Lamentations, Baruch, Ezechiel, Daniel, Minor prophets, 1, 2 Maccabees, Gospels, Pauline Epistles, Acts, Catholic Epistles, Apocalypse. The prologues are presumably Ker's common set of 64.

Notes and marks in the margins of the text indicate that the Bible was used by the Oxford friars. On fol. 389 is a three-line note attributed to "Kilwordeby", the Oxford Dominican master Robert de Kilwardby. Other notes cite "Papias Lombardus" (fols. 172b and 359) and other texts, such as the Glossa ordinaria, used in the schools. A series of marks like a star or quatrefoil or arrow are classification marks devised by Robert Grosseteste and used by the Oxford friars for quick reference. The present manuscript is not noticed in R. W. Hunt, "Manuscripts containing the indexing symbols of Robert Grosseteste", Bodleian Library Record 4, 1953, pp. 241-255, pls. XVI-XVII. See also R. W. Hunt, "The Library of Robert Grosseteste", in Robert Grosseteste: Scholar and Bishop, Essays in Commemoration of the Seventh Centenary of his Death, ed. D. A. Callus, Oxford, 1955, pp. 121-145. See also S. Harrison Thomson, "Grosseteste's Topical Concordance of the Bible and the Fathers", Speculum 9, 1934, 139-144 and S. Harrison Thompson, The Writings of Robert Grosseteste, Bishop of Lincoln, 1235-1253, Cambridge, 1940, especially "Grosseteste's Handwriting", pp. 22-24 and "Some Manuscripts in Grosseteste's Library", pp. 25-36 and ""Concordancia Patrum", pp. 122-124. On the Oxford friars, see R. W. Hunt and T. Hassall, The Coming of the Friars, Oxford, 1974 and M. B. Parkes, "The Influence of the Concepts of Ordinatio and Compliatio on the development of the Book", Medieval Learning and Literature: Essays Presented to R. W. Hunt, eds. J. J. G. Alexander and M. T. Gibson, Oxford, 1976, pp. 115-141, pls. IX-XVI; on the manuscripts, see M. B. Parkes, "Books and Aids to Scholarship of the Oxford Friars", Manuscripts at Oxford: An Exhibition in Memory of Richard William Hunt ..., eds. A. C. de la Mare and B. C. Barker-Benfield, Oxford, 1980, pp. 57-59.

Early marks of ownership include:
(1) "This is nycolas stede his boke" (fol. 313, early sixteenth-century);
(2) "Williame Doble" (signature on fol.252$^{v}$, early seventeenth-century); a man of this name matriculated at St. Mary Hall, Oxford, in April 1618 (Andrew Clark, Register of the University of Oxford, II (1571-1622), ii, Oxford, 1887, p. 367;
(3) the armorial bookplate and presentation inscription from his friend Morley Chubb to W. Stradling;
(4) F. G. Monney.

BERGENDAL COLLECTION

MS 25

LIBER JOB WITH GLOSSA ORDINARIA

In Latin, on parchment, written in southern France, possibly St. Michel de Cuxa, c. 1140: 235 x 165 mm.: 144 leaves: collation 1-18$^{8}$, partial numbering in modern pencil, no catchwords, no signatures. Modern binding by Taylor of Toronto.

secunda folio: (text) domos unus
(gloss) que in obscuris

Beg. (fol. 1): Erat vir in terra Hus [Job 1:1] - Moraliter - Iob Christus, id est caput et corpus, designatur... - Allegorice - Iob dolens, id est Christus qui dolores nostros portauit, ends (fol. 144v): et mortuus est senex et plenus dierum. Explicit Liber Job [Job 42:16].

Friedrich Stegmüller, Repertorium Biblicum Medii Aevi, Madrid, 1977, ix, no. 11800.
Printed in J.-P. Migne, Patrologiae Cursus Completus, Series Latina 113, 748-840.

The colophon on 144$^{r}$ reads "Poncius optimus sa/cerdos scripsit/ Liber Istum. deo gratias". On the present manuscript as the earliest extant signed glossed book of the Bible, see C. F. R. De Hamel, Glossed Books of the Bible and the Origins of the Paris Booktrade, Woodbridge, Suffolk and Dover, New Hampshire, 1984, p. 57. The scribe is probably to be identified with Poncius Eruci who wrote MS. Perpignan 3 at St. Michel de Cuxa before 1143; on the Perpignan manuscript, see Charles Samaran and Robert Marichal, Catalogue des Manuscrits en Ecriture Latine portant des Indications de Date, de Lieu ou de Copiste, Paris, 1968, vi, 345. On other scribes with the same first name, see Colophons des Manuscrits Occidentaux des Origines au XVI$^{e}$ Siècle, Fribourg, 1965-1979, v, 168-169.

Signs of previous ownership include:
(1) "Francoys Nicolas 1578" (signature and date on fol. 144$^{v}$);
(2)"Thomas de Meschatis, comes et canon Lugd[unensis] 1603 (signature and date on fol. 1);
(3) short verses in French in Nicolas' hand also dated 1578 beginning "Vin mal acquis est ..." (fol. 144).

CASE 4

The Bergendal Collection is a private collection in Toronto. This manuscript of the homiliary of Heiric of Auxerre is one of a number of tenth-century manuscripts in the collection.

BERGENDAL COLLECTION

MS 50

HOMILIARY OF HEIRIC OF AUXERRE, PARS AESTIVA

In Latin, on parchment, written in France, possibly at Tours, in the 10th cent.: 320 x 255 mm.: 90 leaves: 2 columns: 37 lines: collation $1^8$ (folio missing between 6 and 7) $2\text{-}3^8$ (folio missing after 22) $4^8$ (folio missing before 23) $5\text{-}11^8$ $12^3$ $13^2$. Modern binding by Taylor of Toronto.

secunda folio: scripta erant

The present manuscript is composed of 42 homilies; they include Barré nos. II.1, .2, .3, .4, .7, .8, .9, .10, .13, .14, .15, .16, .17, .18, .19, .20, .21, .22, .23, .25, .26, .27, .28, .29, .30, .31, .32, .33, .34, .35, .36, .37, .38, .39, .40, .41, .42, .43, .45, .48. On the homiliary of Heiric of Auxerre, see Henri Barré, Les Homéliares Carolingiens de l'Ecole d'Auxerre: Authenticité, Inventaire, Tableaux Comparatifs, Initia, Studi e Testi 225, Vatican City, 1962, pp. 160-179; the present manuscript is not noticed here. The present manuscript is very similar to Barre's manuscript "d", Paris, Bibliothèque nationale, n. acq. lat. 464.

The script is similar to that of Vatican, Vat. Reg. Lat. MS 215 which is ascribed to Tours. See Edward Kennard Rand, A Survey of the Manuscripts of Tours, Cambridge, Massachusetts, 1929, no. 164, pl. CLXXI(1).

Formerly part of Phillipps MS. 6653/21631 which he purchased from Payne in 1834. See A. N. L. Munby, The Formation of the Phillipps Library Up to the Year 1840, Phillipps Studies 3, Cambridge, 1954, p. 160 and The Formation of the Phillipps Library from 1841 to 1872, Phillipps Studies 4, Cambridge, 1956, p. 207.

CASE 5

The Osborne and Lillian H. Smith Collections were established at the Boys' and Girls' House of the Toronto Public Library to support research on children's books published from the fifteenth century to the present day. The Gesta Romanorum in German is a recent acquisition.
The Centre for Reformation and Renaissance Studies at Victoria University is a comparatively recent foundation, but has acquired and is acquiring an important collection in its areas of study.

CENTRE FOR REFORMATION & RENAISSANCE STUDIES, VICTORIA UNIVERSITY

FRANCISCUS PHILELPHUS, EPISTOLAE

Printed in Basel, c. 1496, Johann Amerbach.
Quarto; a-z A-K$^{8}$ L$^{10}$; 274 leaves.

W. A. Copinger, Supplement to Hain's Repertorium bibliographicum ... , London, 1895, no. 12928*;
T. M. Guarnaschelli and E. Valenziani, Indice Generale degli Incunaboli delle Bibliotheche d'Italia, Rome, 1943- , no. 3895;
Robert Proctor, An Index to the Early Printed Books in the British Museum from the Invention of Printing to the year MD, with Notes of those in the Bodleian Library, 2 vols., London, 1898, Supplement, 4 vols., London, 1899-1902, no. 7646;
M.-Louis Polain, Catalogue des Livres imprimés au Quinzième Siècle des Bibliothèques de Belgique, 4 vols., Bruxelles, 1932, Supplement, Bruxelles, 1978, no. 3131;
Catalogue of Books Printed in the XVth Century now in the British Museum, London, 1908- , III 758 (IA 37508);
Frederick R. Goff, Incunabula in American Libraries: A Third Census of Fifteenth-Century Books Recorded in North American Collections, New York, 1964; rev.ed., Millwood, New York, 1973, P 597.

(fol. 1):"Epistolare Francisci Philelfi", ends (fol. 274r): Vale. Ex Mediolano. iiii idus Martias M. cccc. Lxi.

On the front cover is the label:"G g 8 Liber Epistole Francisci Philel. Practica electionum Prelatorum, Et alia".

On the front pastedown is the ex libris of the Brigittine monastery at Altomunster, West Germany and a table of contents. For 2 other incunables from this monastery, see Manfred von Arnim, Katalog der Bibliothek Otto Schäfer, Schweinfurt, 2 vols., Stuttgart, 1984, nos. 112 and 134.

OSBORNE & LILLIAN H. SMITH COLLECTIONS, TORONTO PUBLIC LIBRARY

GESTA ROMANORUM

Printed in Augsburg, 23 February 1489, Johann Schobsser.
Folio; [*$^{4}$]; a-q$^{8}$; 132 leaves, 4-132 numbered, two columns, 36 lines, 199 x 127 mm. Modern white leather binding over cardboard.

Ludwig Hain, Repertorium bibliographicum in quo libri omnes ab arte typographica inventa usque ad annum MD typis expressi ordine alphabetico vel simpliciter enumerantur vel adcuratius recensentur, 2 vols., Stuttgart and Paris, 1826-38, no. 7753*;
T. M. Guarnaschelli and E. Valenziani, Indice Generale degli

Incunaboli delle Bibliotheche d'Italia, Rome, 1943-, no. 4275;
M.-Louis Polain, Catalogue des Livres imprimés au Quinzième Siècle des Bibliothèques de Belgique, 4 vols., Bruxelles, 1932; Supplement, Bruxelles, 1978, no. 1657;
Marie Pellechet, Catalogue Général des Incunables des Bibliothèques Publiques de France, 3 vols., Paris, 1897-1909, no. 5256;
Robert Proctor, An Index to the Early Printed Books in the British Museum from the Invention of Printing to the year MD, with Notes of those in the Bodleian Library, 2 vols., London, 1898; Supplements, 4 vols., 1899-1902, no. 1863;
Catalogue of Books Printed in the XVth Century now in the British Museum, London, 1908- , II 378 (IB 6623);
Frederick R. Goff, Incunabula in American Libraries: A Third Census of Fifteenth-Century Books Recorded in North American Collections, New York, 1964; rev. ed., Millwood, New York, 1973, G 299.

(fol. 1):"Das buch Gesta Romanorum der romer von den geschichten oder geschehen dingen gaistlichen vnd weltlichen", ends (fol. 132): Hie endet sich das buch der genant is zu latein Gesta romanorum zu teutsch der buch ven den geschichten oder geschehen dingen der romer gedrucket von Hannsen schobser in der stat Augspurg Anno domini M. cccc. lxxxix jare am abend Mathie des heiligen czwelff poten.

On fols. 2 and 132 is the stamp of the royal library of Munich.
Also on fol. 2 is the ex libris of the Jesuits of Munich and the date 1624.
On fol. 1 is the green stamp "St. Quentin".
Also on fol. 1 is the ex libris inscription of the Franciscan monastery at Dingolfing.
On the second front flyleaf is the ex libris inscription "Sum Marguardi Scheiterer, Parochi in PämkhÜrchen et C. S. Viti, Anno 1618 (?)".

CASE 6

Another of the strengths of the Bergendal Collection is its concentration on important texts in the history of Biblical scholarship and in the history of ideas. The first example is the translation into Latin of Origen's commentary on Paul's letter to the Romans. The second example is one of the major scientific works of Albert the Great.

BERGENDAL COLLECTION

MS 16

RUFINUS OF AQUILEA'S TRANSLATION OF ORIGEN'S EXPOSITIO SUPER EPISTOLAM PAULI AD ROMANS

In Latin, on parchment, written in France in the first half of the 12th cent.: 300 x 200 (235 x 150)mm.: 130 leaves (modern flyleaves): modern foliation in pencil (two folios numbered 51): 40 lines: collation $1\text{-}15^{8}$ $16^{10}$; large historiated initial on fol. 1 (Rufinus presenting his translation to Christ, while pointing to Origen kneeling at His feet); 10 other decorated initials. Early 19th-cent. French straight-grained red morocco gilt.

secunda folio: poterit nos separare

1(fol. 1):"Incipit prefatio Rufini in expositione originis super epistolam pauli ad romanos translata ab eodem de greco in latinum" beg.: Uolentem me paruo subuectum nauigio, ends (fol. 1): operis dirigat audiamus. Explicit prefatio Rufini.

2(fol. 1):"Incipit prologus origenis" beg.: Qvod ceteris apostoli pauli epistolis, ends (fol. 2v): compendiis exsequemur.

3(fol. 2v): beg. Paulus seruus Ihesu Christi [Romans 1:1]. De paulo iam diximus, ends (fol. 129r): fidelia esse quae sunt scripta signaret.

4(fol. 129r): [Epilogue of Rufinus] beg. actenus nobis in epistola, ends (fol. 130): quae possumus domino dirigente dictemus. Explicit Liber X Origenis in Epistola Beati Pavli Apostoli ad Romanos. Feliciter Amen.

Friedrich Stegmüller, Repertorium Biblicum Medii Aevi, Madrid, 1954, iv, no. 6221.
Printed in J.-P. Migne, Patrologiae Cursus Completus, Series Graeca 14, 831-1294. Preface and epilogue of Rufinus edited by Manlio Simonetti, Tyranni Rufini Opera, Corpus Christianorum, Series Latini, Turnhout, 1961, 20, pp. 273-277.

See C. P. Hammond, "Notes on the Manuscripts and Editions of Origen's Commentary on the Epistle to the Romans in the Latin Translation by Rufinus", Journal of Theological Studies 16, 1965, pp. 338-357; the present manuscript is not noticed here. On Rufinus, see Francis X. Murphy, Rufinus of Aquilea (345-411): His Life and Works, Catholic University of America Studies in Medieval History 6, Washington, D. C., 1945. See also Henri Crouzel, Bibliographie Critique d'Origène, Instrumenta Patristrica 8, La Haye, 1971.

Signs of previous ownership include:
(1) 14th-cent. ex libris of the Collège des Cholets, Paris (fol. 1 and 129v);
The college was founded in 1292 on the rue Saint Symphorien for poor scholars from the diocese of Beauvais and Amiens with a legacy from Cardinal Cholet, bishop of Beauvais. See Larousse Grand Dictionnaire;
(2) 18th-cent. ink stamp of the Collège Louis-le-Grand, Paris and shelf number "188.3.10" (fol. 1);
The Collège Louis-le-Grand was founded by the Jesuits in 1563 on the rue Saint Jacques as the Collège de Clermont; the name was changed in 1682. The neighbouring Collège des Cholets was taken over in Jesuit expansion and was one of the 27 so-called "petits collèges" absorbed into the University of Paris in 1764. See Gustave Dupont-Ferrier, Du Collège de Clermont au Lycée Louis-le-Grand (1563-1920), 3 vols., Paris, 1921-1925.
(3) Hodgkinson (in pencil on the upper free endpaper);
(4) Gerald E. Hart, Montreal (20th-cent. bookplate on inside front cover);
(5) Benjamin R. Donaldson.

BERGENDAL COLLECTION

MS 10

ALBERTUS MAGNUS, PHYSICORUM LIBRI VIII

In Latin, on parchment, written in the first half of the 14th century, perhaps as early as 1300-1310 by a Rhineland hand: 325 x 225 mm.; writing frame 245 x 170 mm.: i+94 leaves: two columns of 71 lines: collation $1\text{-}7^{12}\ 8^{10}$ (two blank), catchwords: rubricated. Contemporary leather binding over boards, covers blindtooled in a simple geometric pattern; rebacked; traces of clasps; cropped, with some loss of marginalia; in a modern red morocco case.

secunda folio: operatu secundum potentias. Et opus

(fol. 1)"Incipit liber phisicorum siue auditus philosophici" beg.: Intentio nostra in sciencia naturali est satis, ends (fol. 92vb): vel dimittant secundum quod placuerit eis. Explicit VIII liber phisicorum secundum fratrem Albertum et totus per consequens.

Auguste Borgnet, Alberti Magni Ratisbonensis Episcopi Ordinis Praedicatorum, Opera Omnia, Paris, 1890-1899, III, pp. 1-632.
Lynn Thorndike and Pearl Kibre, A Catalogue of Incipits of Medieval Scientific Writings in Latin, revised and augmented ed., Cambridge, Massachusetts, 1963, col. 763.

The script in one hand is littera notularis textualis with characteristic Rhineland abbreviations (e. g. siglum for "est"), but one must not exclude the possibility that it was written at Paris by someone from the Rhineland.

On the front pastedown is an erased note, part of which is visible under ultra-violet light, which states that the manuscript was bought on 7 October 1349 from "Benost" for 4 pounds of Paris; the name of the buyer is possibly Mag. Nicholaus Pons. On the back pastedown is a note of the purchase of corn by Johannes Romanii (?) of Sant'Arcangelo di Romagna (near Forli) for 13 pounds of Cesena. Erased lines after the explicit (fol. 92vb) may have given date of writing. All that one can make out at present is that the work was bought in 1452 for 4 pounds by Johannes a Toscanella (at Marola, possibly).

Once in the collection of Otto H. F. Vollbehr of Washington, D. C. (see Seymour de Ricci and W. J. Wilson, Census of Medieval and Renaissance Manuscripts in the United States and Canada, New York, 1935-1940, I, p. 505, no. (1); in the 1920's and 30's Vollbehr sold very large collections of incunables to the Henry E. Huntington Library in San Marino, California and to the Library of Congress in Washington, D. C.). Also once in the collection of Robert B. Honeyman, Jr., San Juan Capistrano, California (see C. U. Faye and W. H. Bond, Supplement to the Census of Medieval and Renaissance Manuscripts in the United States and Canada, New York, 1962, p. 19, no. 2 (Gen. Sci. 2); Honeyman's gummed label "Gen. Sci. 2" is on the front pastedown).

CASE 7

PRESENTATION COPY FOR POPE JOHN XXII

This manuscript is probably the presentation copy of the third part of Bernard Gui's Speculum Sanctorale and was once part of the papal library at Avignon. The manuscript contains Gui's introductory letter to the Pope John XXII, but lacks the Pope's letter to the author thanking him for his work, a letter present in other copies of the text. The script, decoration and the opening illuminated initial, showing Gui presenting his work, support this attribution.

BERGENDAL COLLECTION

MS 1

BERNARDUS GUIDONIS, SPECULUM SANCTORALE, ETC.

In Latin, on parchment, written in southern France, possibly at the Papal court at Avignon in the second quarter of the 14th

cent.: 375 x 259 mm.: 276 leaves (fols. 228 and 274 are blank): 2 columns, 41 lines: collation $1\text{-}18^{12}$ $19^{14}$ $20^{12}$ $21^{6}$ $22\text{-}23^{12}$ $24^{4}$, signatures and catchwords in decorative cartouches. Contemporary (?) wooden boards recovered in modern green reversed sheepskin.

secunda folio: obedientie

1 Letter from Bernardus Guidonis to Pope John XXII to accompany the third part of his Speculum Sanctorale
Beg. (fol. ira): Sanctissimo in christo patri domino Iohanni,
ends (fol. ira): tercium de floribus rosarum sanguine martirum rubicundis.
Printed in Delisle, p. 424, with variants similar to Toulouse MS 64 in order to be suitable for the third part of the Speculum.

2 (fol. ira):"Incipit prefacio tocius operius" beg. (fol. irb): Aureas sanctorum vitas, ends (fol. iira): omnium gloria et corona. Explicit prephatio. Sequitur tractatus.
Printed in Delisle, pp. 421-424.

3 (fol. iira): "Hec est igitur tercia pars speculi sanctoralis martirum" beg. (fol. 1rb) [Table of contents as in Delisle, pp. 279-283]: Sancti stephani prothomartiris et leuite, beg. (fol. 1rb) [Text]: Stephanus prothomartir vnus et primus, ends (fol. 227vb): ubi corpus sancti augustini translatum quiescit. Explicit.
Kaeppeli, no. 612.

4 "Breuis cronica imperatorum Romanorum" [Title from fol.1] beg.(fol. 229ra): Quoniam sanctorum martirum et confessorum ac uirginum, ends (fol. 246rb): ad huc hodie quo hec scripsimus ichoante iam anno Dominice incarnationis m. ccc. xxix nondum enim uenit finis malorum imperatorum.
Kaeppeli, no. 617, MSS. rec. IV

5 (fol. 247ra):"Hic est cathalogus breuis per modum cronicorum de romanis pontificibus" beg. (fol. 247ra): Primus omnium pontificum romanorum, ends (fol. 273va): Hodie quo hec scripsimus Inchoante iam anno domini m. ccc. xxix. Idcirco in presenti distilumus scribere longiorem narrationis seriem suo post tempore scribendorum.
Kaeppeli, no. 615, MSS. rec. VIII

Thomas Kaeppeli, Scriptores Ordines Praedicatorum Medii Aevi, Rome, 1970, I, 205-226 (nos. 605-638).
L. Delisle, "Notice sur les manuscrits de Bernard Gui", Notices et Extraits des Manuscrits de la Bibliothèque Nationale et Autres Bibliothèques 27.2, 1879, pp. 169-455.

The present volume lacks the pope's letter to the author thanking him for his work; this letter is present in all other manuscripts

of the work. This significant omission, along with the script and the illuminated opening initial showing Bernardus Guidonis presenting his work suggest that the present volume may have once been part of the papal library at Avignon. See M. Faucon, La Librairie des Papes d'Avignon, 1886, I, pp. 139-140, nos. 515-518.

CASE 8

The items in this case demonstrate that manuscripts and books acquired for a specific purpose may eventually yield additional information on related subjects. The first example is a Norfolk quitclaim purchased as part of a large collection of examples for the study of the history of script. It is also a significant source in recreating the county history; it was used and quoted by Francis Blomefield in his History of Norfolk (1798) and that work is also exhibited.
The second example is an early printed book with a fragment of a medieval manuscript as part of its binding structure. The book, a collection of sermons, was printed some time before 1485; the manuscript is part of the Graecismus of Eberhard of Bethune. The Graecismus, despite its name, is a Latin grammatical treatise in verse and along with the Doctrinale of Alexander of Villa Dei was an extremely popular university text.

UNIVERSITY OF TORONTO, THOMAS FISHER RARE BOOK LIBRARY

MANUSCRIPT COLLECTION 45, NUMBER 30

NORFOLK LEGAL DOCUMENT

In Latin, on parchment, written 1234-1242 in England: 15.5 x 12 cm., 4.3 x 6 cm. when folded: single membrane: 13 lines: ruled in dry point for 15 lines.

Beg.: Notum sit presentibus et futuris quod ego Willelmus filius ranulfi de swerdestune abiuraui redidisse que resignaui et quietum clamaui hospitali Sancte marie magdalene iuxta Norwicum, ends: His testibus Ranulpho parsona de cheswich. Roger de crighelford. Symone clerico.

Quitclaim of an acre of land in Keswick by William, the son of Ranulf of Swardeston and the gift of the land by Alexander de Vaux to the leper hospital of St. Mary Magdalene, Norwich.

In his History of Norfolk, 1798 (III, 30) Francis Blomefield records that John de Vaux, the lord of Heylesdon's or the Capitol Manor, Cringelford, was succeeded by his son Alexander about 1234. One of the witnesses, Roger de Cringelford, was dead by 1242 (III, 23). Blomefield must have had access to this charter

for he reports that "William son of Ralph de Swerdeston, released an acre of land by the Church of All-Saints in Casewic by Hertford Bridge, which Sir Alexander le Vaux Lord there, gave to the Hospital" (II, 808). In fact Blomefield prints a portion of the charter as footnote n in volume III, p. 30. The notes on the dorse of this charter may be in Blomefield's hand as they reflect the specific information he drew from the charter and included in his work. His distinctive mark may be visible on this charter and is certainly visible on the related charters in this collection, nos. 33, 44, and 31 dorse. On the cross within a circle as his mark, see William Hudson and J. C. Tingey, The Records of the City of Norwich, London, 1910, II, 358.

The collection is called a "Collection of 190 pieces of vellum illustrating the history and development of handwriting from the 4th century until the decline at the end of the late Middle Ages". The collection was purchased from Charles F. Worel, St. John's Wood, London in 1952 and the mimeographed sale catalogue is bound and stored with the collection. There are at least 12 more Norfolk charters in the collection and a number of these are closely related to no. 30. The collection as a whole is noticed in W. H. Bond and C. U. Faye, Supplement to the Census of Medieval and Renaissance Manuscripts in the United States and Canada, New York, 1962, pp. 535-537.

WYCLIFFE COLLEGE, UNIVERSITY OF TORONTO

SERMONES DE TEMPORE ET DE SANCTIS

Printed in Strassburg, not after 1485, Printer of the 1483 "Vitas Patrum". Folio; 232 leaves; 2 columns, 46 lines. Contemporary white leather binding over boards; lacking 5 bosses front and back, and 2 clasps; front label removed.

Ludwig Hain, Repertorium bibliographicum in quo libri omnes ab arte typographica inventa usque ad annum MD typis expressi ordine alphabetico vel simpliciter enumerantur vel adcuratius recensentur, 2 vols., Stuttgart and Paris, 1826-1938, no. 12406*;
Bibliothèque Nationale, Catalogue des Incunables, Tome II, Fasc. 4, Paris, 1985, P-26.
Herman R. Mead, Incunabula in the Huntington Library, San Marino, California, 1937, nos. 241 and 242;
Frederick W. Ashley, Catalogue of the John Boyd Thacher Collection of Incunabula, Library of Congress, Washinton, D. C., 1915, no. 23;
Frederick W. Goff, Incunabula in American Libraries: A Third Census of Fifteenth-Century Books Recorded in North American Collections, New York, 1964; rev. ed., Millwood, New York, 1973, P 94.

1(fol. 5ra):"Paratus de tempore continens euangelorum de tempore expositiones necnon de tempore epistolarum sermones incipit feliciter" beg.: [Dominica I aduentus domini] Paratus est iudicare viuos et mortuos 1 Petri iiii [5], ends (fol. 152vb): Paratus continens sermones de tempore anni totius opus per utile explicit feliciter.

2 (fol. 152ra):"Paratus continens sermones de sanctis per circulum anni incipit feliciter. De Sancto Andrea. Sermo primus" beg.: Paratus sum et non sum turbatus Ps[alm] cxviii [60], ends (fol. 232rb): Paratus continens sermones de sanctis per anni circulum finit feliciter.

The Bibliothèque Nationale, Catalogue des Incunables, Tome II, Fasc. 4, Paris, 1985, P-26 points out that these texts have traditionally been catalogued under the name of Paratus and that Paratus is an unlikely name for the author, especially since both series of sermons contained in this volume begin with a scriptural reference beginning "Paratus ...".

On fol. 1 is the ex libris of the Carmelite monastery at Heilbronn. On the library of this monastery, see Paul Lehmann, ed., Mittelalterliche Bibliothekskataloge Deutschlands und der Schweiz, III.1, Munich, 1932, 202-211. For another incunable from the same monastery, see the 42-line bible in the Bodleian Library, Oxford, Arch. B.b. 10-11, noted in Paul Needham's, "The Paper Supply of the Gutenberg Bible", Papers of the Bibliographical Society of America 79, 1985, p. 359.

The front and back pastedowns of the volume are fragments of the Graecismus of Eberhard of Bethune (J. Wrobel, ed., Eberhardi Bethuniensis Graecismus, Wratislav, 1887, XXV 153-190, 240-276; XXV 287-320, XXVI 37-72). The Graecismus was an extremely popular university grammatical text; there are over 200 manuscripts of the work recorded in G. L. Bursill-Hall's Census of Medieval Latin Grammatical Manuscripts, Grammatica Speculativa 4, Stuttgart-Bad Cannstatt, 1981.

On the front pastedown is the label of "D. G. Francis, Bookseller, 17 Astor Place, New York".

The volume was presented to the library by Mrs. F. LeM. Grasett.